

THE
AMERICAN
SUNDAY-SCHOOL MAGAZINE.

MARCH, 1830.

NEW SYMPATHIES INSEPARABLE FROM A NEW HEART.

For the American Sunday-School Magazine.

"On Sabbath last I visited a school of two hundred children. It was the half yearly day for distributing reward books. The children were drawn up in a triple semicircle, in the centre of which I stood. Each successful candidate successively stepped forward and received from my hand a 'Young Cottager,' and from my lips a short exhortation and blessing. Not an eye was dry, and my own with difficulty allowed me to go through the simple and interesting ceremony. One girl, who was two years since converted by God's blessing on the tract, as she approached me, was so affected, that she dropped on her knees and burst into tears."—*Scene in Scotland from Rev. Legh Richmond's Memoirs.*

The trivial incident of every day occurrence, above narrated, has about it a touching pathos and a depth of feeling of very singular and extraordinary interest. Is it at all like any interview of which we have ever read between a writer of entertaining fiction, and an excited admirer of his amusing pages? Does the homage of this child bear the slightest resemblance to the enthusiastic admiration of a young scholar, upon forming a personal acquaintance with an illustrious professor of the sciences? Is there

not a depth and sincerity of emotion attendant on this interview, strangely disproportioned, in the opinion of an unconcerned observer, to its apparent importance? What could have been its secret, but very powerful cause?

The first impulse, in the mind of a witness of such a scene, would most probably be to subdue the slightly sympathetic emotion, which the sight of tears never fails to awaken; and with this effort, the entire impression of the interview, would be very likely to fade forever away. But suppose it should not—suppose the exceeding simplicity and truth of the emotion, betrayed by this young person, should have riveted the attention of a reflecting and inquisitive mind, and that he should have felt strongly impelled to account for the depth of feeling which he had seen exhibited, what would have been the current of his thoughts?

'That girl certainly seemed overpowered with an intensity of feeling, which greatly astonished me. Was it the mere trickery of a public exhibition, got up to surprise and excite the spectators? Or was her's a heart of more than ordinary sensibility, that a pageant which left others unmoved, should have had such power to excite her? It is impossible for me to doubt that there were moved within her some of the deepest and most unaffected sympathies of the heart. I must

believe that her emotion was too strong for artifice, and too sincere to have sprung from any false, or artificial excitement.

Perhaps she has been taught from earliest childhood, to look up to this travelling stranger with extravagant veneration, or recent measures have been employed to work upon her fervid imagination, and to persuade her that he is the greatest of men. But no; I am told that she has known nothing of him until lately, and that all she now knows is, simply, that he is the author of a little story book, of less than an hundred pages, over which she has been seen to shed an abundance of tears. What strange fascination can lie concealed between the covers of this little tract? I will read it attentively and try to solve this extraordinary mystery. A touching little narrative is this truly: but nothing in it of love and romance; nothing of hair-breadth escapes, or persecuted innocence; nothing of cruel guardians, blighted affections, or broken hearts; nothing whatsoever exciting to the fancy of a moon-sick girl. It contains a very simple relation of the sickness and death of a truly religious and sensible child, who appears, for one so young, to have been a very strange, but happy enthusiast. And to my mind, it is absolutely amazing how a lively and gay young creature could ever have found it in her heart to read such a story; and still more inexplicable, how that story should have opened the well-springs of some of the deepest and strongest feelings in the human heart; and establish a sympathy between this girl, and a strange and rather elderly gentleman, as deep and passionate, as between a father and a lost but repentant daughter.

Under the excitement of this perplexing inquiry, it occurred to me that there might be involved in the case something of that secret of religious feeling, which I have often had occasion to observe amongst pious people, and I resolved therefore to speak to my uncle on the subject. He is a great admirer of Mr. Richmond, said I, and perhaps, he can explain the case to my satisfaction.

When I had unfolded my inquiries, and expressed the extreme perplexity

in which the matter appeared to me involved, my uncle smiled, and simply remarked, that he hoped I should soon be able to fathom the mystery; for said he "new sympathies are inseparable from a new heart." I know not fully yet what he meant, but from the following explanation which he gave of the strong feeling manifested by the young lady on being presented to the Rev. Mr. Richmond, I see the matter partially explained.

With regard to her feelings towards my reverend friend, said he, they are her's in common with thousands in our own land, and in almost all other parts of the world, who look up to him with the pure and thrilling emotions of admiration and love, as their SPIRITUAL FATHER. Would to God we had ideas and feelings in common on this subject, and that you could understand my meaning, when I say, that the dear girl whose evident emotions you find it so difficult to comprehend, considered the author of the little tract you have read, as having been the appointed instrument of conveying the true elements of a holy and happy immortal life to her soul, by a spiritual new birth; as truly as she owes, under God, her natural life to her earthly parents. And our moral nature, obedient to a strong, grateful impulse, and perhaps also, to an undefinable affection suited to this spiritual relation, knows no purer or stronger earthly tie, than the love which binds a new heart, to the pious individual, if known, to whose instrumentality, the first and deepest religious impressions are to be attributed. Can you not conceive, then, that the young person whose case arrested your attention, was swayed by genuine, and very intense emotion, when she beheld, for the first time, that honoured being, to whom, more than to any other person on earth, she felt the gratitude and devoted attachment due from a child to its spiritual father? One whom she recognized, as the honoured instrument of that new birth, whose holy instincts, exalted privileges, and sublime joys, were and are inexpressibly more dear and precious to her, than the life or inheritance, which she has received from her earthly parents?

And, as to the absorbing interest

and passionate feeling with which she studied the little tract, of the mystery of whose magical influence you have told me, and which I have myself many times witnessed, to me it is a very explicable and delightful thing; and I will not despair of making it partially intelligible even to your mind; to all whose faculties, however, it will never appear in the light of absolute certainty, and with all the simplicity of second nature, until God shall endue you with the new sympathies of a new heart. You understand, I very well know, the peculiar satisfaction which the mind feels in reading the details of its own hidden operations, in the profound and eloquent disquisitions of such men as Kames and Brown. Grant that, obedient to certain known, because divinely revealed, laws, the hearts of all real Christians are subject to the same deep and powerful exercises, you can understand, in part, why the detail of these exercises, will interest truly pious readers. You also understand why those who are influenced by the strong impulse of a leading passion are profoundly interested, each with the work best suited to his taste; and particularly why the passion emphatically denominated LOVE lends a charm to books, and derives a thrilling and intense excitement from their perusal; while their pages appear, to all but the young and the excitable, inexpressibly vapid and dull. Just suppose it true, that inward religious devotion to God, and holy love for the Saviour, by spiritual regeneration, become the absorbing master-passions of the soul, more deep, more thrilling, more eager, than all natural passions in their strongest combination, and in their highest excitement; will not that result be realized, which, in the case of a particular young person, first arrested your attention? Under such a supposition, should you not expect to see her read the Bible, where all the workings and symptoms, indeed where all the objects and sources of this master-passion are to be found, with unutterable devotion and delight? Should you not expect her, also, to find food and cordials—precious recollections and sympathies—stirring appeals, and thrilling allusions, in the recital of the experience of

other hearts, under the sway of the great principle which by the grace of God has taken entire possession of her own heart? Need I give to a mind habituated to yield to evidence, and to pursue inquiries upon strictly inductive principles, any stronger fact, than the one which you have yourself witnessed, that this is the great secret of all real heart-felt piety:—that a NEW HEART is the seat of the strong sympathies, whose outward manifestation has perplexed you; and that it must be as much impossible for a person, without the implanting of this NEW HEART within him from above, to comprehend its various workings, or to partake of its holy and delightful sympathies and joys, as for a child to comprehend the workings of the passions of men—as for a mathematician to understand the thrilling emotions of a poet—or for a superannuated miser, to enter into the breathless delight of the gay, unreflecting, and extravagant devourer of novels.—“*But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*” 1 Cor. ii. 14.

I retired to my chamber, comprehending in some degree the explanation of my uncle; but *amazed*, if the religion of which he spake be true, how any other should ever pass instead of it; and convicted in my own conscience, that if such a religion be essential to eternal happiness, I bear in my own bosom the sentence of exclusion from heaven.

A. C—N.

REVIEWS.

THE INFANT'S PROGRESS,

From the Valley of Destruction to Everlasting Glory.—By Mrs. Sherwood. Revised by the Committee of Publication. pp. 196. With an original engraving.

We have many things “laid up,” against Mrs. Sherwood, but she has done so much for the cause of religious education, (and has done so much so well, too,) that we mean to hold them back as long as conscience will indulge

us. In the mean time, we cannot forbear the expression of our surprise, that one who seems to understand so well the power and nature of *Inbred Sin*, should so often have lost sight of its existence and character, in many of her works for children. "The Infant's Progress," was written in 1814. It has been published many times, and the prices have been various, but we scarcely ever meet with a child, or young person, who has read it. It is now adopted by our Society, as a permanent catalogue-book, and may be had at *twenty-seven* and *thirty-two* cents, with the usual discounts. We do hope it will become at once a constituent part of every Sunday-school and family library in the country, where it is not already found. In very many instances we have had the opportunity to recommend it to individuals, children and adults, and from almost every one of them, we have afterwards heard that it was read with interest and delight.

It may be supposed that the inimitable allegory of Bunyan, must have been the author's model, but we see nothing in *Mrs. Sherwood's* book that is not entirely original, or that it is made less interesting by familiarity with the progress of the older pilgrim in the same strait and narrow way.

We feel justified in transcribing the preface and one scene; the first for the purpose of showing the design, and the second as a specimen of the author's style and manner.

My little Children,

The intention of this book is to make you acquainted, in an agreeable manner, with many of those awful mysteries of our holy Religion, the knowledge of which is necessary to your salvation.

You do not yet know, what it is that has separated you from your God: nor do you fully understand what it was that induced the Lord our Redeemer to descend from heaven for the purpose of assuming our nature, and dying upon the cross. You have, perhaps, never yet been informed, that the sin of man's heart is very great, very prevalent, and very hateful; and that, except it be overcome, it will subject him to everlasting perdition.

Many long sermons have been preached, and many learned volumes have been written, in order both to describe the nature of this sin, and to guard us against its influence: but little children cannot understand these grave and elaborate discourses. I have therefore written for your instruction on this subject, a story about some little children, who, like yourselves, were born in a state of sin. And in this story I have personified the sin of our nature, and introduced it as the constant companion of these children.

The relation is given under the form of a Dream, the various incidents of which are so contrived, as to show how incessantly sin assaults even those who are truly devoted to God, and what unhappiness it causes them from the beginning to the end of their days.

Through the whole of this dream, the present life is compared to a *Pilgrimage*, which signifies a journey undertaken for some pious purpose. And in every part of it especial care has been taken, distinctly to mark the strait and only way to the Kingdom of Heaven, namely, the Lord Jesus Christ, who himself hath said, *I am the way, the truth, and the life: no man cometh unto the Father but by me.*

Now as nuts and almonds are hidden under rough shells, and as honey is concealed in the bells and cups of flowers, so there is a hidden meaning in every part of my allegory, which I hope you will be enabled to draw forth for your profit. In the mean time, my dear children, I pray God to seal instruction upon your hearts, and fill you with that heavenly wisdom, whose price is far above rubies. p. vi.

The following scene, shows the author's manner.

"Now we had not gone far, before we were overtaken by a young woman carrying a very little baby in her arms, and her steps were turned, like our own, towards the shining light: so she looked affectionately at us, and said, 'My little ones, whither are you going?' And when we had answered her, she kindly said, 'Come with me, my children, and what little assistance I can afford you, shall be freely given.'

"So, as she hastened on, with her little one in her arms, certain idle persons, passing that way, said to her, 'Woman, wherefore are you in such haste?'

"'I am going,' she answered, 'to yonder shining light, to seek admittance there of the Lord of the gate for this my little boy: for whereas, through the disobedience of his first father Adam, this my baby is counted worthy of death, I, his mother, anxiously seek for him the righteousness of the Lord Jesus Christ, whereby he may be rendered fit for eternal life.'

"With that the young woman began to weep, crying out, 'O my Father! grant to this child admittance at thy gate: whether living or dying, make him thine own child. O my Father! my Father! I ask this mighty favour in my Saviour's adorable name.'

"So we hastened towards the gate," continued Playful, "where we met with no hindrance: for we were there most kindly received; after which we were washed with pure water, and clothed with white garments, and had the seal of our Lord set in our foreheads. Then did the mother of this little baby give thanks, and weep for joy.

"We then left the gate, and came on our way. *Peace** and I, with the young woman and her little baby: and she talked sweetly unto us as we passed along, and was to us like our own mother. And in this manner we went on a day and a half; she from time to time kissing the little fair one who lay in her arms, making the way pleasant with cradle-hymns and songs of praise,

* *Peace*, and *Playful*, and *Humble Mind*, were the children's names.

which she sang continually as she passed along the way.

"But behold, as we went on, there came after us a winged messenger, on whose brow the word *Death* was written. Now, when we saw him, we trembled exceedingly, and the poor woman held her baby closer to her bosom. But the messenger showed her a token; it was a silver cord broken: and more than this, he told her that he came from God, and these were the words which he had orders to speak in her ears—'If you love this child, you will rejoice, because he is going to his Father.' *John* xiv. 28.

"Then she wept, and gave her baby to the messenger, saying, 'O God, take my child, and make him thine own for ever!'

"The little baby smiled, and looked upon his mother, as she delivered him to the messenger; and, O! how sweet was his smile! O! how lovely was his pale face! So the messenger of God took away this little fair one, and we saw him no more."

I perceived then, in my dream, that *Playful's* account was for a time interrupted by her sorrow. After awhile, however, she thus continued her story.

"So we walked on weeping, and mourning, till we came to this place. Here we found the good shepherd, and to him our loving companion very earnestly commended us, saying, 'Kind Sir, I beseech you, take care of these lambs, and feed them with milk till they have gained strength to continue their journey.' And with that, kissing us and blessing us, she was about to depart; when the shepherd asked her, wherefore her countenance was sad and her eyes red with weeping?

"So she told him all that had befallen her sweet baby: 'And now, my little fair one,' said she, 'being removed from me, I cannot but go on my pilgrimage mourning.'

"With that the shepherd rebuked her, yet with kindness; for the water stood in his eyes while he spake—'My daughter,' said he, 'despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he re-

ceiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? Heb. xii. 5—7. 'Dost thou well, my daughter,' he added, 'to grieve because thy little son is gone to him who loved him so well as to die for him upon the cross?' Then he drew from his pocket a perspective glass, and bidding her put it to her eye, he told her to look upwards. So she did as he required.

"Then said the shepherd, 'What dost thou see?'"

"She answered, 'I see nothing, Sir, by reason of the tears which dim my sight.'

"'I feared as much,' he replied: 'cast away, therefore, this *sorrow of the world which worketh death.*' 2 Cor. vii. 10. 'Wipe away thy tears, and pray to God for help.' So she wiped away her tears, and kneeling down with the shepherd, he prayed that the God of all consolation would comfort her.

"They then arose from their knees, and the shepherd bade her put the glass again to her eyes, and look towards the heavens. So after looking awhile, she put on a smile of satisfaction.

"And the shepherd said, 'Wherefore dost thou smile, my daughter?'"

"She answered, '*For this my son was dead, and is alive again; was lost and is found.*' Luke xv. 24.

"Then said the shepherd, 'What sayest thou, my daughter?—explain thy words.'

"She replied, 'The glass which you gave me, Sir, has brought my baby again to my sight. I have seen my little fair one! He is without spot or blemish! He is clothed with beauty and glory such as no tongue can describe! He is with his Redeemer; *the Lord is his shepherd; he will never want. He maketh him to lie down in green pastures; he leadeth him beside still waters.* Psalm xxiii. 1. 2. O my baby! my sweet baby! thou art happy, my child! *As one whom his mother comforteth, so doth the Lord comfort thee, and thou art comforted in Zion.* Isaiah lxvi. 13. I will no longer sorrow as one without hope, but will go on my pilgrimage rejoicing. O magnify the Lord with me, and let us exalt

his name together. I sought the Lord, and he heard me, and delivered me from all my fears. Psalm xxxiv. 3, 4.

"At this the shepherd was greatly pleased, and he said, 'God be with thee, my daughter!' But before she went forward, he gave her the glass, and bade her keep it for her comfort by the way, and rather lose her life than part with it—now this glass was called Faith.

"So she received it thankfully. She then said to us, 'My dear children, fare ye well! God in his mercy grant that we may meet in that happy country whither my baby is gone before, and where he dwells with the children of the King.' Then bidding us farewell, with many tears, she took the road to the Celestial City; and by this time she has doubtless proceeded very far on her way. So she departed, and left us in this pleasant place, where we have ever since been very happy, though often wishing for you, my dear brother; but now you are with us, our joy is complete." So they kissed each other again, and seemed to be filled anew with joy. pp. 51—54.

We should do injustice to ourselves if we should suffer the impression to be made, that this is a perfect book. There are some things in the style that are objectionable, and we are not prepared to say, that the system of religious faith, so far as it is presented, is so justly and clearly presented as it might have been. But this we say, that the impression concerning the evil of sin, its nature, its power, its subtilty, the necessity of watchfulness, labour and strife, with and against it, the unequalled necessity of God's grace, bestowed upon us, through the mediation, and for the sake of Jesus Christ, whereby our hearts are renewed, and the power of Inbred Sin is checked, and counteracted, and the soul fitted for the love and service of God here, and for the glory of his presence hereafter:—these truths, in some of their most interesting bearings and connex-

ions are stated with great force, and in a manner which cannot fail to make a deep and lasting impression on the mind of every intelligent reader of whatever age or attainments.

MEMOIRS OF THE LIFE AND MINISTRY
OF REV. JOHN SUMMERFIELD, A. M.,

Late a preacher in connexion with the Methodist Episcopal Church in America. By John Holland, with an introductory letter, by James Montgomery. New York, 1829. pp. 360.

We are aware that this work does not come precisely within our reviewing province, but still there are reasons for noticing it in our Magazine, which will appear presently.

The introductory letter by *Montgomery*, cannot be read without interest. Two or three expressions are really eloquent.

"He came to the pulpit, with the whole scheme of his discourse clearly and succinctly marked out in his mind. Then, when he was indeed 'in the spirit,'—warmed, exalted, and inspired with the divinity of his theme, the chain of premeditated ideas, link by link, in seemingly extemporaneous succession, would be developed; while every thought, emotion, and appeal, would body itself forth in the most vivid and appropriate language. Then, truly, would his bow abide in strength, and every shaft which he sent from the string,—like the arrow of *Acestes*, of old, would take fire in its flight, shine through the clouds, and vanish in the immensity of heaven.

* * * "*Hearers*, who had been rapt towards the third heaven in the fiery chariot of his delivery, and almost seemed to hear 'things which it was not lawful for man to utter,'—when they afterwards became *readers* at home of the few, faint outlines, however symmetrical and harmonious, would scarcely recognise their shadowy resemblance to the glorious apparitions which had gone by,—never

to be renewed except with the presence, the eye, and the voice of the preacher himself. In fact, every attempt to present on paper the splendid effects of impassioned eloquence, is like gathering up dew drops, which appear jewels and pearls on the grass, but run to water in the hand; the essence and the elements remain, but the grace, the sparkle, and the form are gone."

Mr. S. was born at Preston, (Eng.) January 31, 1798, and was dedicated by his father to the work of the ministry from his birth. There was much in his early life, that indicated a good mind and temper, and an uncommon degree of filial piety. At the age of thirteen he lost his mother, and at fifteen he became a clerk in a mercantile house in Liverpool.

Notwithstanding some of the habits of life into which young Summerfield fell, were such as almost to banish from his father's bosom the hope that he would fill the sacred office to which he had been so early and devoutly consecrated; still his faith triumphed, and where the confidence of most men would have failed, the father of young *Summerfield* remained firm in the belief that his prayers would be answered concerning his son.

The young prodigal resolved to address Dr. Raffles, a clergyman of Liverpool, (and well known as the biographer of *Spencer*,)* on the subject of entering the ministry. The proposition was received and answered with much courtesy and cordiality, but it does not appear that any thing resulted from it. After this he was for a while engaged in the coal-trade, but inattention and imprudence involved him in pecuniary embarrass-

* The life of Mr. *Spencer* has lately been added to the publications of the Am. S. S. Union.

ment, and he became the tenant of a debtor's prison. Here he obtained a considerable income from the business of preparing petitions and other papers for those of his fellow-prisoners, who were about to avail themselves of the provisions of law for their discharge.

In the year 1817, he became the subject of deep and permanent religious impressions, and being invited by a pious man, (an edge-tool maker) to a prayer-meeting, consisting chiefly of soldiers from the barracks, he attended, and there he sought and obtained peace to his soul.

His subsequent course it is not our purpose to sketch. His biographer has done it with great fidelity, and perhaps with more minuteness than was judicious.

In 1821, Mr. Summerfield visited this country, and in May of that year distinguished himself by a most eloquent speech at the Anniversary of the American Bible Society. The following passage from his address, gives the reader some idea of his style.

"In seconding the motion of thanks to the venerable President,* I am assured of the consentaneous feeling of every heart around me. When I beheld him enter the room, I felt a thrill strike through my soul, but which I cannot describe; I believe it was the generous throb of every individual here present, at the sight of Boudinot;—it was sympathetic, and every heart vibrated in perfect unison with my own. My imagination involuntarily recognised in him a resemblance to pious Jacob; and 'finding the time draw near when he must die,' I fancied that he had said in his heart, 'Gather yourselves together that I may bless you before you die!' And when one told Jacob, and said,

* The late Mr. Boudinot, of N. Jersey.

'Behold thy sons come unto thee, Israel strengthened himself, and sat upon the bed,' and said, 'Hear, ye sons of Jacob, and hearken unto Israel your father.' Instead of urging upon you any thing as a motive to your unanimously seconding the motion, I leave it to yourselves, and the best feelings of your hearts; nor am I at all apprehensive for the result. At the same time, you will present your thanks to Almighty God for having raised up such a father to your society, for having put it into his heart to 'come to the help of the Lord against the mighty,' and as the best way of expressing your gratitude to this servant of the Lord, remember him sincerely at the throne of grace, and pray that whenever it shall please the Head of the Church, and God of the Bible, to remove him hence, his last hours may be peace! pray that God would speak to his heart the word which once cheered the fainting mind of Israel of old—'Fear not to go down into Egypt; I will go down with thee into Egypt, and I will also surely bring thee up again;' and that borne up under this assurance, he may be able to say to his surviving friends, with a heavenly smile, 'whither I go ye know, and the way ye know.'"

The circumstances attending the lingering illness, and last hours of Mr. S., we need not detail. They are of commanding interest. He died at New York, on the 13th of June, 1825.

The stone which marks the place of his burial, bears a very beautiful inscription, in which is an allusion to one of his own remarkably happy thoughts. The allusion is to the two births, and the anecdote is thus related in the concluding observations of the biography.

"While Mr. Summerfield was lying in bed, during one of his illnesses, he was visited by two highly respectable clergymen, one of whom, commiserating his early subjection to such extreme suffering in consequence of his ministerial labours, inquired, 'how old are you?' To the astonishment of

the divine, the suffering saint replied — ‘I was born at Preston, in England, in 1798, and *born again* at Dublin, in Ireland, in 1817.’ The visiter expressed at once his surprise and curiosity, at what, to him, was so strange a declaration. Mr. Summerfield no less excited, with great propriety, exclaimed in the language of Jesus to Nicodemus, ‘Art thou a master in Israel, and knowest not these things?’ and then related to them the history of his own conversion. The sequel is gratifying: The reverend gentleman, after departing, inquired of his clerical companion, whether or not he knew any thing about this strange doctrine, and finding that he too was a subject of the same happy change, set himself to obtain the like blessing, with a sincerity and success of which his subsequent ministrations bore satisfactory testimony.”

We will only add a single extract which shows Mr. S. in a character of peculiar interest, to Sunday-school teachers, and which fully justifies the notice we have taken in this place of the work.

“Mr. Summerfield, as before noticed, was fond of preaching to children, and in these services his manner was peculiarly engaging. It was a delightful scene, to witness his appearance on these occasions: himself like a boy among his juniors, leaning gracefully over the pulpit, in a manner best comporting with the familiar and affectionate style of his address—his juvenile auditory occupying the body of the Church, and listening with the most steady attention to their ingenious teacher. Occasionally he put questions to them, and would encourage oral answers, and tell them what his next subject would be, that they might be prepared to reply to his interrogatories. His scope, and illustrations, were so happily appropriate, that the children would remember nearly a whole sermon. After enforcing most sweetly, on one occasion, the text—‘They that seek me early shall find me,’ he said—‘are there any of my dear little hearers who will pledge themselves to meet

me to-morrow morning at the throne of grace?’—several immediately replied, ‘*I will.*’ He endeavoured to excite a *missionary* spirit in the children, and introduced among them the ‘Tis But’ box, that they might save a few cents for so good a cause. In 1822, he wrote an ingenious juvenile speech, which was delivered by an interesting boy, eleven years of age, proposing a missionary resolution, (which Mr. Summerfield himself seconded,) the little fellow presenting at the same time, as the representative of the other children, the sum of four hundred and ten dollars.

“In his love of children, he resembled Mr. Wesley: it was pleasing, on some occasions, to see the little ones crowd about the altar, before leaving church, each anxious to be noticed by him. He would sometimes from the pulpit invite them to call upon him at his lodgings, to which they repaired in groups, when he would leave his study and spend some time familiarly with them. Children from all parts of the city, would bring their little Hymn books, for him to insert their names, which he usually did, accompanied with some suitable remark or motto. Among the numerous instances of his attention to the lambs of Christ’s flock, occurs the following:—a boy, about eleven years of age, after one of the sermons to children, remained till the congregation had nearly dispersed, when he attracted Mr. Summerfield’s notice; stepping forward, he said, ‘my little boy, do you want any thing with me?’—he appeared overcome with his feelings, and could only say ‘Mr. Summerfield’—‘Well, my love, what do you want with Mr. Summerfield?’ the boy, encouraged, said he wished Mr. Summerfield would call at his mother’s: on inquiring where his mother lived, the name of the street, and the number of the house, were given. ‘What is your name?’—‘John Brown,’ replied the boy: ‘Well, John Brown, to-morrow, at 11 o’clock, I shall pay you a visit.’ Accordingly, at the time appointed, Mr. Summerfield waited upon him; he found John busily employed sweeping and fixing the fire, and preparing for his visiter. ‘Well, John, here I am, according to my appoint-

ment.'—John requested him to take a seat until he had found his mother—she was a pious woman, and said that her son had heard him preach, whenever he had addressed the children, and that his mind had been much impressed in consequence. Mr. Summerfield knelt down and prayed with them; and before he went away, encouraged John, and gave him some good advice; entered his name on the list of those for whom he felt a peculiar interest, and told him that he should keep his eye upon him; requesting him to come and speak to him whenever he had an opportunity, that he might ascertain what progress his little friend John Brown was making. Carping criticism, or cold philosophy, may despise these little traits, but ministerial wisdom will not.

FOR THE SUNDAY-SCHOOL MONTHLY CON-
CERT.

March 8, 1830.

[By Samuel Miller, D. D. of Princeton, N. J.]

We are assembled, my friends, to pray for the blessing of God on Sabbath-schools. Our appearance here, whatever else it may import, undoubtedly implies *two* things: *first*, that we consider the Sabbath-school system as *highly important*—important enough to be made an object of *special prayer*; and, *secondly*, that we consider the *divine blessing* as the only *hope* and *pledge* of its success. If both these be not true, or at least true in your estimation, then your coming together on this occasion, is an unmeaning service; and, permit me to add, if both these facts be really believed, and solemnly considered, we shall not be without some heart to pray, in good earnest, for that great object which has brought us to the throne of grace, this evening.

As to the *first* of these facts, viz. the deep and vital *importance* of the Sabbath-school system, I trust there is no need of saying much to those who are here assembled. And yet, however enlightened and decisive may be our convictions on this subject, it may not be without advantage to stir up our minds by way of remembrance, and to endeavour to ex-

cite our own feelings, and increase our own zeal, by briefly adverting to some of those considerations which ought to rouse every one who professes to love the church, his country, or mankind, to new and unceasing exertions, in reference to this great concern.

The importance which all must attach to the character of the rising generation, is beyond all estimate. Those dear little children who now fill our Sabbath-schools, and crowd around the teachers, as it were begging for instruction—are soon to sway the affairs both of church and state. And, having acted their part for awhile, are to be fixed in eternal and ineffable happiness, or in endless and inconceivable misery. Yes, every individual of those little ones, who come to us from Sabbath to Sabbath, to be taught the way of heavenly wisdom, besides being a curse or a blessing to society while he lives, is either to live and reign with Christ for ever, or to be banished, without hope and without end, to the fire prepared for the devil and his angels. And oh! know you not—remember you not, that the character of their eternity may depend, under God, on the manner in which their Sabbath-school instruction is conducted? Know you not that children are by nature destitute of all holiness; and that if they be not brought to the schools of spiritual instruction, but be left to wander in the ways of ignorance and sin—or if, after being brought, they be instructed defectively, negligently, or erroneously,—there is every probability that they will be a miserable nuisance to the community, wherever their lot may be cast, and consigned, in the end, to that perdition, “where the worm dieth not, and the fire is not quenched?” Alas! if this consideration be not enough to rouse every feeling of the pious heart, and to animate to exertion every one who can possibly lend a helping hand in this momentous concern, it is difficult to say what *is*. Beloved friends, think, O think, while you are striving and praying that the Sabbath-school system may be extended, improved, and made here and elsewhere more efficient—you are striving and praying

for the revival of religion; for the extension of the kingdom of Jesus Christ; as well as for the order, purity, and happiness of civil society. And when you recollect how small, how very small, a portion of the children, even in this favoured spot, really enjoy the advantages of a pious education—when you recollect how many parents are irreligious and profligate; how many others are ignorant and careless; how many more are either so unskilful or so busy, that they scarcely make the moral and religious education of their offspring the subject of a thought; and even how many professing Christians, from one cause or another, fail of discharging their duty in this respect,—can we estimate too highly the importance of exerting ourselves more and more, to supply this deficiency—to take these immortal beings by the hand, and lead them to the Bible, to the blessed Redeemer, and to a holy heaven?

Teachers and friends of Sunday-schools! why is it that we have so little deep feeling on this subject? Why is it that our hearts do not “burn within us,” when we think of the wants, the corruptions, the dangers, and the value of our offspring? O, if we recognised as we ought the ties by which we are bound to all the children around us, and our obligations to Him who came to “seek and to save that which was lost”—we *would* not indulge the apathy and the sloth into which we are so apt to fall, in reference to this great subject. We should all feel, every day, as if we were called to a work, in which the interests of immortal souls were continually involved. Sabbath-school teachers would redouble their diligence in labouring, both by instruction and example, to lead their precious charge in the way of knowledge, virtue, and piety; and every one, who could lift a prayer to God, or contribute a cent, to aid in carrying on this work of Christian benevolence, would consider it, at once, a duty and a privilege to do it.

And while these serious, solemn thoughts, stretching into eternity, may be expected, on such an occasion as this, to fill and to move the mind of every one who has any good measure of the “spirit of Christ”—ought not

those who regard the well being of the community, to ponder well the importance of this subject, as it affects the best interests of *civil society*? Yes, my friends, it can never be too frequently repeated, or too deeply impressed on our minds, that the intellectual and moral character of each generation of youth, may be considered as essentially involving the order, stability, and happiness of this nation. Our government, being founded on the will and character of the people, must be what the people are. An ignorant and vicious population, must be miserable, and cannot long be free. Every father of a family, then; every friend of his country; every well-wisher to the cause of liberty and of mankind,—ought to take a deep interest in an institution, which, perhaps, more than any other now in use, is adapted to elevate the character of the whole body of the people, and to form the generation now coming forward, to act their part on the stage of life, with a degree of intelligence and virtue which we have never yet seen.

If I could lift up a voice, then, which might be heard from one extremity to the other of our beloved country, I would say—parents! patriots! Christians! friends of man!—encourage and help forward this noble institution, by all the means in your power. Not only think and speak well of it, but pray for it, give it the whole weight of your influence; be ready to devote to it, in every way that may be requisite, your personal exertions; lend to it your own pecuniary aid, and procure for it that of others, as far as practicable: remembering that there is no money put out at larger or nobler interest, than that which is employed in training up youth “in the way they should go”—no expenditure better adapted richly to repay those who incur it, in promoting the welfare of their own households, their neighbourhoods, and the community at large.

But it is time that we turn, for a moment, to the *second* consideration which we solemnly recognise by coming together this evening, which is, that the *divine blessing* is the only hope and pledge of success—real success, in seeking the advancement

of Sabbath-schools. By assembling to *pray* for this object, we virtually acknowledge that the help of man is vain; that He only who has all hearts and all agents under his control, can effectually build up the great cause for which we seek his aid, make it to grow and flourish, and, above all, make it the happy means of saving good, to the souls whom we desire to benefit.

The Christian loves to recognise his dependence on God; loves to bow daily before the mercy-seat, as an humble suppliant for that blessing which "maketh rich, and addeth no sorrow with it;" and more especially to unite with others, like-minded with himself, in imploring the divine benediction on their families, their neighbourhoods, the church, and the world. Let us never forget that, while to all sincere, fervent prayer, a promise of audience and acceptance is given—to none is the promise so rich and decisive, as where a number unite and concur in the same request. In favour of what object can we unite with more deep, touching, and heartfelt interest, than for the temporal and eternal well-being of our children, and the children of our friends and neighbours? Ah! if we had more of the truly benevolent spirit of the gospel among us, we should take more interest, and find more pleasure, in coming on this errand to the throne of grace. Let us try to cherish in our minds, a deeper sense of the privilege and importance of prayer, in reference to this object. Yes, my friends, let us *pray more* for the great cause of Sabbath-schools, than we have ever yet done, and we shall *love* it more; we shall enter with more cordial zeal into measures for its advancement; we shall find more enjoyment in all our exertions in its behalf; and, what is more than all, we shall be the means of drawing down the blessing of God on all the plans and measures in which we engage. It is only when our "prayers and our alms ascend together as a memorial before God," that we are likely to be remembered and visited in rich mercy. As our God "loves a cheerful giver," so he loves an importunate petitioner, the language of whose heart, whenever he approaches

the throne of grace, is, "I will not let thee go, except thou bless me." And if we desire to see the Sabbath-school system established in its best form, and in the most efficient manner, in every part of the United States, and of the world—and surely this desire must be felt by every enlightened friend of the community,—let us pray without ceasing, in private as well as in public, for this great object. Let us pray that there may be a general movement of the church, in all its branches, and of the whole population, in behalf of this object. Let us pray that ministers of the gospel may be every where stirred up to take the lead, and perform their duty in this most interesting work. Let us pray that officers of churches may consider it a privilege and an honour to be active themselves, and to hold up the hands of those who are active in the work. Let us pray, in short, that every church-member, and every citizen, may feel impelled by a warm heart, as well as by a constraining sense of duty, to press forward in the extension and improvement of this noble system, and to give himself no rest until it is established in all its vigour, in every part of our land.

For the American S. S. Magazine.

"Happy is he whose hope is in the Lord his God."—Psalm cxlvi. 5.

O, thou who in thy early spring,
Art bright, and sweet, and gay—
Who, blithe as birds, dost lightly sing,
As free from care as they;

Around whose brows fair hope hath bound
A wreath of charmed flow'rs,
And led thee, like a victim crown'd,
To her deceitful bow'rs:

List, list not, to the Syren's voice,
Her words are light as air;
To-day, with her thou may'st rejoice—
The next, weep with despair.

But place on Him who reigns above,
The hope of thy young heart,
And thou shalt triumph in his love,
When earthly hopes depart.

Then Faith shall be thy angel-guide
To His own holy heaven,
And Love shall ope the portals wide,
And joys untold be given.

INFANT SCHOOLS.

In a single paragraph, in our last number, we noticed an important movement in the city of *Philadelphia*, on the subject of *Infant-Schools*, and expressed a design to advert to it at a future time.

It may not be amiss before entering upon this subject at large, to show, in a word, that *Sunday-school teachers* cannot fail to regard it with deep interest. In many places *Infant Sunday-schools*, are already established; and it has long been our conviction that there should be connected with every Sunday-school, an infant-school or infant class, the teacher of which, should be selected for his peculiar qualifications, and the instruction of which should be wholly adapted to the peculiar wants of the pupils. Little children can derive no important benefits from the general system of instruction in those Sunday-schools, where the exercises are upon subjects of which they must be altogether ignorant.

The Sunday-school teacher must feel desirous that every child who enters the school, should be as intelligent as possible; and if all the children who come into our Sunday-schools, at five or six years old, were previously well trained in infant-schools, we should have our fears, that in many instances, the system of organization would be completely reversed, and those who came to *receive* instruction would be best qualified to *give* it.

The more the mind of a child has been accustomed to exercise, and the more it has been made to feel what power it has to think, reflect, and judge, the more easy and delightful will be the business of instruction, to the Sunday-school teacher. And on the other hand, if for any cause *infant-*

schools should fail to accomplish their great purpose, or should mislead and darken the infant mind, the evil would be seen, felt, and deplored by none sooner or more deeply than by the Sunday-school teacher. So long as *infant-schools* are conducted on the principles which have been generally adopted for their management, they will be no less important auxiliaries to the system of Sunday-school instruction, than that of common schools. We trust these suggestions will show that we are not wandering out of our province in the remarks we now proceed to make.

This plan of infant teaching, has been very slowly introduced into this country. The principles of it were well understood, and much was known of the books, and forms and machinery which were used in conducting the schools, and of the entire success of the plan, before any experiment was made among us. The disadvantages under which such experiments are, and must always be made; the long, artificial and embarrassing process by which public attention in this country, must be drawn to such objects, and public opinion formed and expressed respecting them, need not be shown.

These schools have never yet taken a place in our general system of education; but their design and character are well known by those who interest themselves at all in the general subject.

So far as we have been informed, the support of infant-schools, hitherto, in this country, has been derived, principally, from *charitable* contributions; and those whose benevolence induced them to procure or furnish the means of supporting them, have generally determined the kind of in-

struction they should afford. This has been chiefly on moral and religious subjects, or at any rate a very prominent religious character has been uniformly given to all the forms of instruction. And we esteem this a most valuable characteristic of the system. We think the simplicity of moral and religious truth, the effect of it on the mind and heart, and of course on the character, and the importance of it in every view, fully justify the assigning to it the chief place among the subjects of infant-school instruction.

The proper authority of the city and county of *Philadelphia*, were long since urged, with much importunity, to appropriate a portion of the public money to the maintenance of *infant-schools*. This course would be manifestly unauthorized, and was therefore uniformly declined. But at length a resolution was passed for the establishment of schools for the instruction of children under five years old, in connexion with the existing public schools. Preparatory measures were adopted for carrying the resolution into effect, and it is supposed that the experiment will in due time be tried, and we hope, with all desirable success.

There is much good sense and practical knowledge discovered in the report of the committee, which accompanied the resolutions. The only extracts for which we have room, however, are the following, and they contain conclusive arguments to support the measure proposed.

The earliest moment at which the physical and mental powers are sufficiently developed, ought to be seized for commencing the work of moral and intellectual culture.—And the experiments which have now been faithfully tried both in England and the United States, are conclusive to show that such efforts may be successfully

made at an age much earlier than has been recognized by law, for the admission of pupils into the public schools. In fact, there is no doubt, that the operations of the present schools are impeded, and the scope and extent of the education imparted to their pupils, greatly restricted by the large numbers who enter them at more advanced ages, wholly ignorant of the very first rudiments, and who swell the alphabet classes of all the schools of the district.

Your committee is also induced to believe, that the numbers of children admissible into the schools by the existing law, who would attend and receive instruction, might be greatly increased by the establishment of subsidiary schools for their infant brothers and sisters, whose helpless condition often requires the whole time of the elder ones at home, and this consideration makes it all-important, that any schools which may be established for infant children, should be located in the same or contiguous buildings to those of the present public schools; an advantage which your committee upon inquiry believes is of easy attainment, at a comparatively moderate expense.

This is all very well, and we are aware that many persons think it a favourable change in public sentiment, and that many of the warmest friends of the institution, have long desired that infant-schools should become sharers of legislative patronage, if not subjects of legislative supervision.

And this may be a just opinion, but the fear we have is, that infant-schools when they become incorporated with the general system of education, will be afflicted with the same evils which common schools now experience, all over the country, from the incompetency of teachers; and that they will experience them the more severely because their management requires more *tact* and skill than that of common schools. This evil has been felt already, if we are not mistaken, even with all the advantages, of the

personal and constant attention of the wise and good, who have interested themselves in the plan.

The system of *infant-schools* becoming popular, and the call for teachers very pressing, many were induced to resort to this *peculiar* mode of teaching as an experiment; and with two or three months, (perhaps as many weeks,) formal preparation, they have taken charge of a school of fifty or sixty children. As the whole matter is novel and interesting, and curious in itself, almost any thing will pass for an *infant-school*. And thus it is feared, that very many children are at this moment, suffering deeply, and irreparably, from the ignorance and unskilfulness of those, who are proposed as their best guides to knowledge and truth.

When *infant-school teachers* then, shall be employed, as common-school teachers now are, there will be danger that the same curse will fall on them, that has fallen on common schools,—the curse of ignorant teachers. And there are so few, who discriminate between the uses and abuses of a system, that whenever, from any cause, or to any extent, the system falls into disrepute, it falls *as a system*, and not as a part.

Again, there can be no doubt that the care and supervision exercised by a public political body over *infant-schools* will be very different from the vigilant attention, and absorbing interest, which are prompted by a strong sense of duty and a deep feeling of benevolence.

While our common school system is bad, (as it is throughout the country, so far as we have any knowledge,) we cannot rejoice to see it extended, so as to embrace our *infant population*. On the other hand, we should rather

wish that means were devised, to facilitate their escape from it. We need not say that this remark is general, and that in many districts of the union the interests of education are cherished with unceasing care.

We add, that the system of Infant-school instruction, *needs to be better understood*, and until it is better understood, every attempt made to engraft it on our existing political institutions, (if not abortive) would be attended with great difficulty and danger.

Some of our readers may know, that a *Model Infant-school*, has been proposed as a measure of great importance, and an effort has been made, we believe, to enlist the friends of Infant-school instruction, throughout the country, in behalf of the plan.

The committee who had charge of the subject, published their views in the form of a circular. And if we had no other evidence but that which this document affords, it would satisfy us, that much more needs to be known of this system, even by its most conspicuous advocates, before we are prepared to make it a part of our popular system of education. The following is a single paragraph from the circular.

“Regarding the senses as the inlets to the mind, we must commence with *sensation, observation, and reflection*, thus forming the basis of thought; and introducing those elements, out of which, by means of reflection, comparison, discrimination and association, the higher faculties of memory, judgment, reason, intellect, and in short, the moral and religious sentiments are formed, by which the passions and propensities of our animal nature are to be controlled. Such being the important advantages resulting from these institutions, it is obvious that they call for a well-digested system, and facilities of acquiring a knowledge

of the mode of instruction, of which they are at present destitute."

It is, surely, irrational to talk of the "*basis of thought*," and of *introducing elements out of which memory, judgment, reason, and intellect are formed*, as well as *moral and religious sentiments*, and this too, by means of reflection, comparison, discrimination, and association! What, we may ask, would be the nature of reflection, comparison, discrimination, and association, before memory, judgment, reason and intellect were formed? We will not examine the objectionable *manner* in which the principle is stated, because the principle itself is so entirely indefensible,* and we have alluded to it, only to show how much is yet to be learned on this subject.

The conclusion of the whole matter is this;—let the Infant-schools already planted by the hand of charity, be generously supported; let them have all they ask to enlarge and improve their proceedings; let them be multiplied as fast as means can be obtained, and extended as far as public feeling is prepared for them, and let all this be done without any reference to the movements of the body politic:—and while all may be done by public authority, which wisdom and patriotism can ask or justify, still there will remain materials enough, out of which to form more charity *Infant-schools* than there will be means provided to support, or teachers found to instruct.

* Since writing the above, we notice that a very respectable religious journal in a distant state, has attacked what the editor calls this "dangerous philosophy," and considers the "legitimate end of it, to be downright materialism, and Owenism." Some of his language of condemnation is much stronger than this.

LIBRARY.

Mr. Editor:

Will you afford me a place in your columns, for suggesting to my fellow-teachers a plan for arranging, and using a Sunday-school library, which, though it may have many evils, has answered our purpose thus far, better than any other which we have tried, or of which we have heard. If it had not been tried, and well-approved, I should not feel justified in occupying your time, or that of your readers, with an exhibition of it.

Since the introduction of this new plan, I have acted as *Librarian*, and must say that it answers my expectations fully. Most of the teachers are satisfied with it, and give it the preference to any former one.

On the back of each book is marked the number of the book, and the age of the child to whose capacity it is adapted; the title and number of the book are also preserved in the catalogue, that the number may be correctly replaced on the book, if it shall wear off.

In the book-case, each shelf has its appropriate books. The upper shelf contains books for teachers, and for learners over 18 years of age, and this shelf is marked (18,) the second shelf from the top (16) the third (14), and down to (4) as in Fig. 1. annexed.

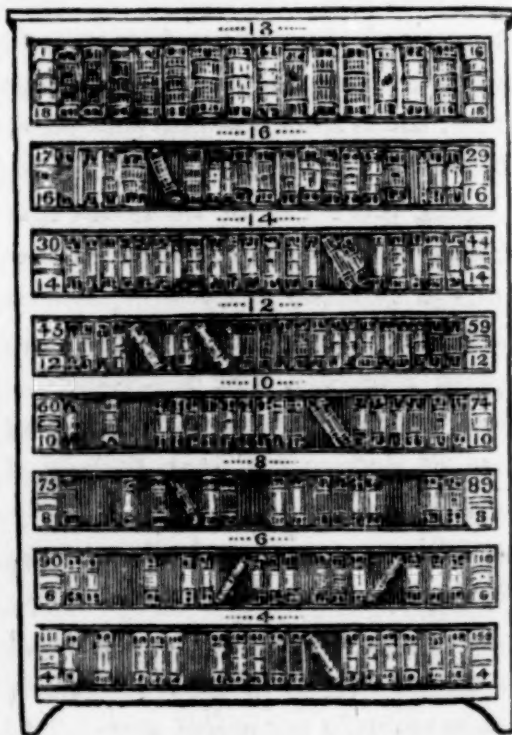


Fig. 1.

A book numbered (6) is considered above the capacities of children four or five years of age, and would not be lent to a child under six, but to a child six and over.

Teachers are furnished with a class book ruled as in Fig. 2. annexed. The name and age of each member of the class, being at the head of the column, and when a book is exchanged in the class, or returned to the library, it has a check before its number thus ✓

Register of Books.

Teacher. A. B.	8 Joseph.	9 William.	9 George.
✓ 2	✓ 75	✓ 76	✓ 77
4	✓ 77	✓ 75	✓ 76
	✓ 76	✓ 77	✓ 75
	✓ 78	✓ 79	✓ 80
	80	✓ 80	✓ 79
		78	

The librarian looks at the class book, and ascertains the age of the children to be supplied, to be eight and nine, and for the first Sabbath selects from shelf (18) No. 2 for the teacher, and from shelf (8) Nos. 75—77, &c. and sends them by the monitor to the class, the teacher charges to himself No. 2., to Joseph No. 75, William No. 76, George No. 77. On the second Sabbath, the teacher finds his scholars have read their books so as to be able to give a good account of them. He therefore, checks them, and gives No. 75 to W., to G. No. 76, and J. No. 77. The third Sabbath, the teacher finds they have all read their books, and he again changes them in the class. On the fourth Sabbath, the books having *all* been read by *all* the children, they are checked and sent back with the class book, to the librarian; who makes another selection. From shelf No. 18 he selects No. 4 for the teacher, and for the Scholars No. 78, 79 and 80, and returns the class book with the books selected to the teacher, who then delivers them to the scholars, and charges them as before. Suppose the teacher wishes for a book for a scholar and sends the class book in its present situation; the librarian sees that George is the one for whom he is to make the selection, as the last book charged under his name is checked,

VOL. VII.—11

and he sees, too, what books George has read.

By this plan there is a very great saving of teachers' time. It was calculated that in our summer school more than fifteen hours of their valuable time was spent in selecting books on every Sabbath day; now one person is able to make all the changes, and we save thus at least twelve hours.

No opportunity is given the children for play, for the teachers are not under the necessity of leaving their scholars as they were by the old plan. All their business, with the librarian, is done through the monitor, appointed to each class.

Teachers know what books have been read by their scholars, having the evidence before them.

A child is obliged to receive a book which is sent to him, and it is not to be received back, until a good account is given of its contents.

In figure No. 1, only the first and last book on the shelf is numbered, and the intermediate books are supposed to be numbered in due order.

A communication, of a subsequent date, from an intelligent gentleman, connected with the same school, contains the following opinion concerning the plan.

"I have seen such conclusive *practical* evidence of its utility, that I cannot but hope it will be universally adopted; and it appears to me, that you will do a great favour to Sabbath-schools generally, by publishing its details in your Magazine.

NEW SYSTEM OF TEACHING.

Our readers have not forgotten, we trust, a new system of teaching, explained and illustrated at *Aberdeen in Scotland*, in July 1828, of which we gave some account at page 315 of our last volume.

The importance of this system, was deeply felt by the managers and teach-

ers of the *London Sunday-schools*, and a committee of the London Sunday-school Union, was appointed to correspond with *Mr. Gall*, the author of the system, and invite him to London, to explain it more fully to Sunday-school teachers.

Mr. G. complied with the request, and the measures preparatory to an experiment were immediately adopted.

"To afford the fullest and most minute opportunity for investigation, it was resolved, that all the meetings should be public; and the Committee, for this purpose, circulated through the Sunday-schools of London and its vicinity, notices of the experiment for training the children, and invited the attendance of the teachers in general, to witness the mode adopted by Mr. G. in exercising the minds of the children.

In pursuance of the above appointment, and at Mr. G's. request, a number of the least informed scholars, in one of the largest Sunday-schools in London, was selected, who were carefully and individually examined. From these were again selected those who were the most ignorant, and who could give no rational account of any of the leading doctrines of the gospel, and who seemed altogether unacquainted with the first principles of Christianity. From these children, thus selected, three girls, whom we shall designate by the letters A, B, and C, and three boys D, E, and F, were formed into a class by Mr. G., who requested that an estimate, as near the truth as possible, should be made by the sub-committee, during the course of their instruction, of their mental capacity and previous habits, as compared with the ordinary average of Sunday-school children, and whether they should or should not discover in them a growing delight in the exercises as they advanced.

The ages, and times which these children had previously been under instruction, either in a woman's school, a day school, or Sunday-schools, were afterwards ascertained to be as follows:

A, aged 11 years, had been 7 years at school.				
B,	9	-	6	"
C,	10	-	6	"
D,	9	-	5	"
E,	9	-	6	"
F,	10	-	6	"

These six children, forming the *first* class, were trained by Mr. G. for thirteen evenings, for about one hour each evening. These exercises were open to the inspection of the sub-committee, and were attended by many teachers from various parts of the metropolis and its vicinity.

That this experiment in London might be more satisfactory and complete, Mr. G. had proposed that another class of children should be formed from the lowest grade which could be found, both as to moral habits and religious knowledge. From a day school, accordingly, consisting of several hundreds, about a dozen children were selected, who were thought to approach nearest to this description. Upon strict examination, however, they were found to be scarcely, if at all, less ignorant than the class previously selected; so that, to proceed with them would be little more than a duplicate of the other part of the experiment. Mr. G. therefore requested, that, if possible, children should be procured, somewhat resembling the heathen, whose intellectual and moral attainments were bounded only by their knowledge of natural objects, and whose feelings and obligations were of course regulated principally by coercion and fear of punishment.

Two gentlemen of the committee, accordingly undertook the search, and at last procured from the streets three children, a boy and two girls, of the ages, so far as could be ascertained (for they themselves could not tell) of seven, nine, and eleven years, whom we shall designate G, H, and I. These children had no knowledge of letters; knew no more than the name of God, and that he was in the skies, but could not tell any thing about him, or what he had done. They knew not who made the sun, nor the world, nor themselves. They had no idea of a soul, or that they should live after death. One had a confused idea of the name Jesus, as connected with prayers,

which, however, she did not understand, but had never heard of Adam, Noah, or Abraham. When asked if they knew any thing of Moses, one of them instantly recollected the name; but when examined, it was found that she only referred to a cant term usually bestowed upon the old-clothes-men of London. They had no idea of a Saviour; knew nothing of heaven or hell; had never heard of Christ, and knew not whether the name belonged to a man or a woman.—The Boy, when strictly interrogated on this point, and asked, whether he indeed knew nothing at all of Jesus Christ, thinking his veracity called in question, replied with much earnestness, and in a manner that shewed the rude state of his mind, “No; upon my soul I do not!”—With these three children, being the *second* class, Mr. Gall met publicly for eleven days, during one hour each day.

The *third* class selected for this experiment, consisted of three of the most intelligent girls of the school first mentioned, and whom we shall designate by K, L, and M, and were of the ages of 11, 12, and 16, respectively. These were instructed in the nature, and trained to the exercise, of prayer, as lessons only, and not as devotional exercises. They were, besides, requested to procure for themselves, two little children each, to be instructed by them in the principles of the Christian religion. About half an hour each evening was dedicated to this class.

As much of the value of this experiment depended on ascertaining the natural abilities and acquired habits of the children previous to its commencement, the sub-committee at Mr. G's request, endeavoured, during the time occupied by the exercises, to form a correct estimate of both. As to the natural capacities of the *first* class, A, B, C, D, E, and F, they were obviously and considerably below mediocrity. Some idea of this, indeed, may be formed from the remarkable circumstance, which was not known at the time, of their having been previously so long under instruction, and yet remaining in the state of ignorance in which they were when Mr. G. took them under his tuition. Their previous habits of mental wandering and inattention were also conspicuous; but

in three of the six, viz. B, D, and E, they appeared to be exceedingly inveterate, and continued to be more or less so, during the whole period of their instruction.

The natural abilities of the children in the *second* class, (G, H, and I,) were better, and may be considered as a fair average of children in general. Those of the *third* class, evidently possessed a higher order of intellect, and eagerly and rapidly acquired a knowledge of all that they were taught.

In order that an opportunity might be afforded to the Sunday-school teachers throughout London and its vicinity, to witness the result of this experiment, a public meeting was held in each of the four London Auxiliary Sunday-School Unions, when the Lesson System of teaching was explained by Mr. G., and illustrated by the examination of the first and second classes of the children; and, on the 16th of April, a General Meeting of the Committee of the Sunday-School Union was held at the Depot, for the special purpose of examining the children, and ascertaining, by minute and accurate investigation, the result of this important experiment.

A list of the principal doctrines of the Bible (in all forty-four,) embracing the character and attributes of God, the character and offices of Christ, the nature of faith, repentance and obedience, and the system of duties, privileges and ordinances, which the gospel discloses, having been prepared, formed the basis of the examination, and after a thorough course of questions and cross questions, by different individuals who were present, the Committee were quite satisfied, that the children had really and individually acquired a correct knowledge and understanding of them all.

They were next examined, on Old Testament History, from the time of Adam till the death of Moses;—of the leading circumstances of which they had acquired a correct knowledge in chronological order, and shewed a delightful aptitude in drawing from them

those practical lessons which are taught by these historical facts.

The most interesting branch of this part of their examination, however, was the application of the several lessons which they had previously drawn, which shewed most decidedly the great value and importance of this system of education.

The *second* class (G, H, and I.) were next examined, minutely and individually, on the great leading doctrines of Christianity. The enumeration and illustration of the several doctrines were given with a simplicity, and in a language peculiarly their own; which clearly proved the value of that part of the lesson system, which enjoins the dealing with the ideas, rather than with words; and which shewed, that they had acquired a clear knowledge of the several truths.—They were also examined on some parts of the Old Testament History, from which they also drew some practical lessons, in a manner similar to the former class.

The *third* class, (K, L, and M,) were next examined on the nature and practice of prayer. They shewed great skill in comprehending and defining the several component parts of prayer, as invocation, adoration, confession, thanksgiving, petition, &c.—They first gave examples of each separately, and then, with great facility, made selections from each division in its order, which they gave consecutively, shewing that they had acquired, with ease and aptitude, by means of this classification, a most desirable scriptural directory in the important duty of prayer.

They then turned several lessons and passages of scripture into prayer; and the chairman, and several of the gentlemen present, read to them passages from various parts of the Bible, which they readily classified, as taught in the "Questions on Prayer," and turned them into adoration, petition, confession, or thanksgiving, according to their nature, and as they appeared best suited for each. Some of the texts were of a mixed, and even of a complicated nature; but in every case, even when they were not previously acquainted with the passages, they divided them into parts, and referred each of these to its proper class, as in the more simple verses.

A little child who was taught by one of these girls, was next examined, and shewed a distinct knowledge of the great leading truths of the gospel.—The young teacher, whose labours appeared so successful in communicating a knowledge of the Christian doctrine to this child of six or seven years of age, on being questioned as to her mode of teaching, stated to the committee, that her pupil repeated the words, while she catechised her by cross questions, making her find out the answers in her own mind, from the words she had used.

In concluding their Report, the Committee express their deliberate conviction, that this system of teaching is eminently simple in its details, and well calculated to excite the attention, and to strengthen and expand the mind. That by its means, truth is speedily and permanently conveyed to the understanding, and retained in the memory; and children are enabled to convert all that they learn into practical use, in which consists the great peculiarity of the system, by drawing from it subjects for prayer, and lessons to guide them in their general conduct, while the application of the lessons to the common occurrences of life, tends to revive all these upon the mind, to enlighten the conscience, and to prompt to duty. Upon these grounds the Committee, cheerfully and earnestly recommend the system for adoption in Sunday-schools and families.

This experiment must be regarded with much interest by *Sunday-school teachers*. Having been made for their information, having relation to subjects with which they are familiar, and shewing results which they cannot but feel to be exceedingly desirable, they will be anxious to know, what are the peculiarities of the system, and how far the method of teaching, so highly recommended, may be conveniently and properly adopted by us in our Sunday-schools.

To this inquiry, we shall ask the attention of our readers in our next number.

IMPORTANT TRUTHS.

A writer in the London Sunday-school Teacher's Magazine, fears that too much importance is attached to the wisdom of this world, such as a knowledge of languages, &c. in the qualifications of teachers. He thinks these things, though well enough in their place, are not essential to the character of a Sunday-school teacher.

He thinks that "*Christians in general do not take sufficient interest in the subject.*" 'Tis true that they subscribe their money in aid of so laudable an object, but this is not enough. Let them show that they are really anxious to see the prosperity of the schools, in their respective places of worship. Let there be a spirit of inquiry among them, how they may strengthen the hands of the teachers, and encourage them in their work. There are many who feel so little interested in the schools in their own immediate neighbourhood, that from one anniversary to another, they never trouble themselves to inquire as to their prosperity, or exert themselves for their benefit; and thus the teachers are left without that encouragement which their Christian friends might afford them. Surely Christians should be anxious for the extension of the Redeemer's kingdom, and for the glory of his name! Are they indifferent as to whether or no, there be a generation to serve the Lord, when they are laid in the silent grave? The great Shepherd of Israel manifested his love for the lambs of his flock, by taking them up in his arms, putting his hands upon them, and blessing them; and when the fulness of time was come, he crowned his work and labour of love upon the earth, by laying down his life for his sheep. Let Christians, therefore, impelled by gratitude to the Saviour, and stimulated by the example of him whom they profess to follow, co-operate with the teachers in so good and glorious a cause, and shew that, while they themselves enjoy the blessing of a preached gospel, they are anxious that the lambs of the flock should not be left a

prey to vice, and the snares of him who goeth about seeking whom he may devour."

And he suggests, too, that sincere and pious teachers, whose hearts have been renewed by the influence of the Holy Spirit, and whose delight it is to work in the vineyard of the Lord, and to rear tender plants to his glory, are in danger of forgetting that their work is with *children*, whose young minds cannot bear the "strong meat" of the gospel.

Being "babes in Christ," they must be "fed with the sincere milk of the word, that they may grow thereby."

"This the teacher who relies upon the promised influence of the Holy Spirit, whose *heart* is set to the work, and who has the qualification of love in the soul, will be successfully enabled to do: and although he will have much to contend with in his work, from the ignorance and inattention of the children committed to his charge, this will only stimulate him to renewed exertion and anxious prayer. The more barrenness and ignorance he discovers, the more anxious will he be to store the mind with gospel truth. He will apply himself to the work with full purpose of heart, will descend to the capacities of the children, and with all meekness and patience endeavour to impress upon their minds the importance of remembering their Creator in the days of their youth. It will be necessary, however, for the teacher to gain the affections of his children; and in order to do this, he must shew that he really loves them, and is sincerely interested in their present and eternal welfare. Having done this, he will have accomplished much; the children will listen to his exhortations and admonitions, and his own soul will be refreshed and rejoiced, while he is engaged in imparting to them the blessings of the gospel. Let the useful and judicious plan of question and answer be generally resorted to, as by this means their ideas and thoughts of scriptural truth are drawn forth; and they are compelled to exercise their

judgments upon it. This would be found more useful and interesting to the children, than the ordinary mode of prosing exhortation. By the former mode the children will be more attentive, they will be induced to think, and to study the scriptures for themselves, so as to give a ready and correct answer to the questions proposed by the teacher; while by the latter, but little is effected. The long and tiresome exhortation wearies their weak and tender minds; they become inattentive and restless, and are often glad when it is concluded.

These suggestions have much weight, and deserve great consideration. We do not think, however, that the danger in *our* Sabbath-school arrangements, is that *too much* human learning will be required in Sunday-school teachers. It has seemed to us, on the contrary, that our prevailing error, is, that we overlook this class of qualifications *entirely*. If a teacher, male or female, becomes a consistent follower of the Lord Jesus Christ, and offers to serve as a teacher, a class is forthwith assigned to the applicant, with scarcely any reference to any qualification but that of piety. But if such a person is incapable of reading, or knowing if others read correctly, so as to convey the meaning of what is read; if such a person is incapable of talking even to his Sunday-school class without exposing his ignorance, and making himself a subject of remark among its members, though we might not be willing to exchange him for a teacher of *more* human learning and *no* piety, we should still desire to supply his place by one who was less grossly deficient in what are unquestionably most important qualifications.

Good manners, good sense, a correct knowledge of the English language, (so as to be able to read, write, and

and speak it properly,) and sincere piety, are all we need ask in *our* Sunday-school teachers. When we can find added to these, a love of teaching and a *tact* or faculty for it, we must consider it a rare combination of good qualities. Good manners, and good sense, are needed in the all the relations and occupations of life. A good knowledge of the English language, is supposed to be attainable in almost every part of the country, gratuitously, or with very trifling expense, and this is also important to the individual whether he becomes a Sunday-school teacher or not. Devotion of heart and life to God, and to the interests of the Redeemer's kingdom, is required of all men, every where; so that all we ask or expect of *our* Sunday-school teachers in respect to qualifications, is what we might justly ask, and expect of every American citizen; and until, as a body, we approach much nearer to this reasonable standard than we do at present, we have no fear of falling into the error of requiring too much human learning in our Sunday-school teachers.

RESULTS.

We notice an instance in one of the reports, in the appendix of the annual report of the London S. S. Union, where the school-room became too strait for the accommodation of the school, and *six dwelling-houses* in the neighbourhood were thrown open and nearly filled.

In another report a case is mentioned where *one hundred adults*, attending the Sunday-schools in one village, made a public profession of religion, while many others remained deeply concerned about their spiritual prospects.

From another report we learn, that in a school of nine teachers all of them had been scholars in the school where they now taught. One of the nine

"Was formerly the rudest and most ungovernable lad in the school. He was often on the eve of being dismissed for bad behaviour, but by the kind providence of God, he always escaped this last course. He is now one of our teachers. His conduct, both at school and at home, is the reverse of what it was. He had often been told by his teachers and his parents, that it was his duty to pray to God morning and night. This he never would do; nor was he ever known to perform this duty, until one evening, when his elder sister happening to go up stairs, a little time after the younger part of the family had retired to rest, she was surprised to hear a voice. She stood and listened—then advanced a little further, when she was surprised and delighted to see this boy on his knees, with his younger brother on one side of him, and sister on the other; and thus was he offering up his prayer to Almighty God for himself and those around him."

The Blind shall see.—We have in the school a child totally blind with one eye, and who can see but very little with the other. When she came to the school she did not know her letters, and could not see them in the books: however, by the assistance of a set of large lessons, one of which I have lent her every week, she can now read, so that in about two months more I dare say she will be able to read in a Testament, if I can procure a type sufficiently large for her. This poor child I think has not missed one Sunday since we commenced, and walks about a mile and a half. She has also learned during the year, by her mother repeating them to her, 94 verses and 35 hymns.

From the report of a Methodist Sunday-school Union, embracing about 30,000 scholars, we make the following extract.

"It is with heartfelt satisfaction to myself, and with humble gratitude to Almighty God, the giver of all good,

that after a long delay, I am at last enabled to transmit to your society a full and (I presume) a pretty correct account of the schools, teachers, and scholars, included in our Union for the past year; but I feel still more thankful to Heaven, that I have something better to record than the bare and dry detail of numbers. From the commencement of last year up to the moment at which I write, a great number of schools, and thousands of teachers and scholars, have, through the tender mercy of God, been visited with the day-spring from on high, to give light to them that sit in darkness, and in the shadow of death, to guide their feet into the way of peace.

"The wonderful predictions and the gracious promises that we have upon record respecting the enlargement, increase, and glory of Messiah's kingdom, have been amazingly fulfilled, and surprisingly verified. The bountiful out-pourings of the Holy Spirit of God from on high, have caused the wilderness to be a fruitful field; and now judgment dwelleth in the wilderness, and righteousness remaineth in the fruitful field. The eyes of the blind are opened, and the ears of the deaf are unstopped. The lame man leaps as an hart, and the tongue of the dumb sings, for in the wilderness waters break out, and streams in the desert. The Lord is now building up Sion, and He appeareth in his glory. His people are willing in the *present day* of his power. The mountain of the Lord's house is established in the top of the mountains, and is exalted above the hills, and all our schools in some places flow unto it. Yea, hundreds of our poor people, both young and old, go and say, 'Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.'"

GOOD RULE.

Good old Mr. Ryland, of Northampton, (Eng.) when asked what was the best way of educating children, used to say, "*Simplify and repeat; simplify and repeat.*"

NOBLE SENTIMENT.

We have been much pleased with a sentiment advanced at a late public Sunday-school meeting, held in an English town, in October last, for the purpose of organizing a Sunday-school Society. The Mayor was in the chair, and the business of the meeting resulted in the formation of a Sunday-school society, composed of Churchmen, Independents, Baptists, and Methodists. Several ministers engaged with much interest in the proceedings, and one of them

"A Wesleyan minister, in advocating the necessity of combined effort on the part of the various religious sects, judiciously observed, that in these societies, there was *co-operation* without *amalgamation*; and that each denomination might retain its distinctive peculiarities, and yet unite with others on common ground, like the Bible and Tract Societies, &c. As the children of Israel (he observed) were divided into twelve distinct tribes, and yet united under Joshua in conquering the land of Canaan; in like manner, the various religious sects might combine their energies under their great spiritual Joshua in taking possession of the territory of Satan, and while the ark of the covenant was in the midst of us, we might expect to go forth 'conquering and to conquer.'"

IMPORTANT SUGGESTIONS.

It is among the most perplexing questions which come under the consideration of the friends of Sunday-schools, how the benefits of the system may be extended beyond the school-room, or rather how the impressions, attempted to be made there, may be continued, after the actual attendance of the pupil shall cease. The Bible class is open to such an one, and perhaps if this exercise were conducted as it should be, and proper

pains were taken by the teacher, or parent, to induce the pupil to take advantage of it, it would more generally answer the purpose. And we cannot refrain from expressing a conviction in this incidental manner, that the Christian community are not, generally, sufficiently aware of the vast benefits which this system of instruction offers. We are persuaded that it holds a much more important place, among the means of religious instruction than seems to be assigned to it. Circumstances may have conspired, to prevent a more general expression of public feeling on this subject, but no circumstances can apologize for the absence of Bible class instruction, where there is one person to teach, and two persons to be instructed.

We have noticed a suggestion in a foreign journal, on the general subject of sustaining the interest of Scholars in Sunday-schools, after they cease to be members, which seems to us highly important; and the plan proposed is certainly very practicable. The question had been asked "what are the benefits derived from annual meetings of old Scholars;—how may they best be conducted, and what prevents their general adoption?"

The answer is from one who says he has known such meetings to be well attended.

"The obvious *benefits* at the times of meeting were, a salutary revival of former serious impressions, an interchange of interesting communications, the opportunity afforded to ascertain the moral and religious state of those in attendance, and to reclaim such as had strayed from the good paths of religion, and the commending of each other to the favour and care of God, by mutual prayer. The *plan* pursued on those occasions has been, to commence with the usual devotional exercises; to address some brief obser-

vations to the meeting, with the intention of exciting feelings of interest and attachment towards the school; and then to call upon some of the former scholars, individually, to give an account of what benefits they had received by attending the Sunday-school; also to state what place of worship they had regularly attended since they left the school, and whether any were at the time of the meeting so circumstanced, as to have the ability or opportunity of rendering any assistance to the Sunday-school, either by small contributions to its funds, or by their own personal attendance, to assist the teachers in the work of religious instruction.

A mere cursory glance at the benefits to be derived from such meetings, at stated periods, must show the importance of the subject; but deliberate reflection will more fully impress every mind with its vast importance to all those teachers who are desirous of ascertaining what beneficial effects have resulted from their pious labours.

Should the inquiry be urged, who could possibly object to the general adoption of a plan so eminently calculated for usefulness? I should expect the immediate answer would be 'No one!'

Now it is well known that a meeting of some college classes is held, annually, for many years after they have graduated, for the purpose of renewing pleasant acquaintances, reviving the recollection of past scenes, and cherishing grateful associations. And we knew a case in which even the members of a distinguished private school for young ladies, assembled annually for some years, upon the invitation of their former instructor, and the interviews were attended with much pleasure. Stated meetings of those who are associated together by common interests, views, or occupations, occur continually, and all these derive whatever importance they have from the same principle, as that which should bring the old scholars of a Sunday-school together, at fixed periods.

Suppose, for example, that it should be proposed in Boston, New York, Philadelphia, or any other populous town, where Sunday-schools have been long established, that all persons who have ever attended them regularly, for the space of one year previous to 1825, should meet at a suitable place, for the purpose of mutual inquiry and information. The meeting would be conducted like any other public meeting, yet with as little formality as possible. All persons but those included in the invitation, would of course be excluded from the meeting. Here then, we should have assembled, ministers, lawyers and physicians, fathers and mothers, neighbours and friends, and, in short, persons of all the professions, and occupations, and conditions of life, with all their various interests and circumstances, yet assimilated by this one circumstance,—that they have all been controlled and directed in a greater or less degree, at some period of their lives, by the influence of Sabbath-school instruction. We should see whether their countenances, appearance, conversation, intelligence, &c. advocated the system or condemned it. If we should find, in such an assembly, the same variety of appearance and condition that we see in the common assemblies of mankind at public political meetings, in stages, steam-boats, &c., where the ignorant, the vile, the intemperate and poverty-stricken, are as clearly designated, as if their condition was branded upon their foreheads, it would be one picture. And if on the other hand, we should see, and hear on every side, indications of sobriety, intelligence, and comfort, it would be another, and far more agreeable picture.

The principle we contend for, is, that religious education will unquestionably present the last picture. In any village that can be named, the religiously educated family, is as completely distinguished from the ill-bred and unruly, in the eye and mind of the whole neighbourhood, as the dwelling houses are by their colour, or the fruit trees by what they bear. We do not say, that the children of religious people are always well educated; very far otherwise. But that the family, in which the genuine influence of religion is felt, and in which the principles of religion are the principles by which every department is ordered and regulated, is to all around it, "as a city set on an hill," cannot be denied.

The system of Sunday-school instruction, contemplates the elevation of the whole community of children, to the same eminence. If one case in fifty, nay, one in ten, should disappoint us, we should still consider the great object attained if the *nine* were good parents, neighbours and citizens. If this attempt to give a moral and religious education to a community is impracticable, it has been tried long enough to show it. If the thing itself is practicable, but the means employed are inadequate, or unsuitable, this also must be obvious by this time; and if both the practicability of the measure and the adequacy of the means are beyond question, the result of past efforts is the best evidence of it.

If we do not mistake, many of the friends of Sunday-schools are too much induced to speculate on this subject, as if it was yet a matter of experiment. So far from considering it in this light, if the *actual results* of Sunday-school instruction, in this country alone, are

not sufficiently manifest and direct, to show that the system is capable of accomplishing all that its friends ever claimed, and is therefore worthy of general esteem and support,—*we should feel justified in abandoning it at once*;—such is our entire confidence in the issue of any examination that can be made: and it should always be remembered that the results, whatever they are, must have been materially affected by the peculiar circumstances under which they have been produced.

Let us then try the plan above suggested, or some other for the purpose of *establishing facts*, if no other purpose calls for it. Let us see more generally, what Sunday-school instruction, given ten, fifteen, twenty, and twenty-five years ago, to persons who are now twenty-five, thirty, thirty-five, and forty years old, has produced. We have something like what lawyers call a *lien*,* upon every character which has been formed under Sunday-school influence. And every child should be impressed deeply with this feeling, that he will not pass a day after leaving the school without bearing testimony in favour of its influence, or against it; and that we shall want his character among others, as an item of evidence, by which we shall hope to prove to mankind, that whatever misguided and wicked men may say, Sunday-schools are after all, among our richest blessings.

* A tailor is said to have a *lien* or claim upon the clothes he makes, until he is paid for making them; and in some States, a mechanic has a *lien* or claim upon the house and land it occupies until he is paid for his labour, &c.

YOU DO NOT KNOW.

We said this to a teacher, who was counting over years and years of Sunday-school labour, apparently bestowed in vain, "You do not know what the result of your labour may be." We have a case in point.

At a small meeting of Sunday-school friends, in a private house in England, it was stated by the *Rev. Mr. Fishpool*, an Independent minister from the parish of Ridgewell, that he was formerly a Sunday scholar, and received his first conviction of the evil of sin, from an address delivered in the school. He left it, however, and the neighbourhood, without his teacher's being aware, that any impression had been made upon his mind; nor was it until many years afterwards that he returned to the place, and then it was to occupy the pulpit and preach the gospel of Jesus Christ. He also mentioned at the same meeting, that two young Sunday-school teachers had been induced to open a Sunday-school in a place where they went to reside, and by means of their efforts exerted through the school, the preaching of the gospel was introduced, a chapel erected, and a flourishing church organized.

VACANCIES SUPPLIED.

The vacancies in the Board of managers of the American Sunday-school Union occasioned by the death of the *HON. BUSHROD WASHINGTON*, of Virginia, and *PETER HAWES, Esq.* of New York, have been supplied by the election of *CHIEF JUSTICE MARSHALL*, of the former state, and *Col. RICHARD VARICK* of the latter.

JUDGE MARSHALL'S OPINION.

We take the liberty to make the following extract from *Chief Justice Marshall's* letter, in answer to the notice of his appointment.

"No man estimates more highly than I do, the real worth of your society, or the intrinsic value of the objects it pursues. I am much, very much gratified at the success which has thus far attended its philanthropic, meritorious, and well-directed labours. I hope and believe that the future will not form a contrast with the past.

With the truest wishes for the prosperity of the institution, &c. &c.

EXTRACTS FROM CORRESPONDENCE, &c.

Newport, (R. I.) Jan. 14, 1830.

Two little boys about seven years old, were found a short time since, conferring together while in the school, respecting the way of reconciling verses 43 and 44 of Matthew 5. They perceived in one verse, as they supposed, a requirement to hate enemies, and in the other, a command to love them. At length they referred the subject to the teacher, manifesting much solicitude concerning the apparent contradiction; the difficulty was soon removed; but the discussion proves that Sunday-schools make children think, and examine, and judge, and do not lead them blindly to receive for doctrines, the commandments of men.

The benefits of our Sunday-schools can be increased, only by increasing the number, intelligence and piety of Sabbath-school teachers.

J — — — (*Illinois*,) *Dec. 15, 1829.*

One of our most efficient fellow-labourers, has been called to his last account. Dr. — — —, who was behind no one in this place in zeal and activity, in the Sunday-school cause, has rested from his labours, after an illness of only ten days. Though the loss of such a man would be felt in any place, yet it is peculiarly severe in this. He possessed a large share of public spirit, which was regulated by a supreme desire for the best good of

his fellow men. He took an active part in the Bible and Tract societies, and we feel that his loss cannot be repaired.

Since I last wrote, I have visited ten different neighbourhoods, in two of them, however, I could find no one to teach a Sunday-school. At E—— I found a Mrs. B. who has been considerably engaged in Sunday-schools, and who, with four other ladies, two of whom have families, and live at a considerable distance from the village, have engaged to assist in managing it. At S——. Mr. P. the school-master, had encouraged the scholars to commit scripture to memory during the Sabbath, to recite on Monday morning, and had gone so far as to purchase tracts for them, which he used as a kind of library. It will now be changed to a regular Sunday-school.

Sabbath-schools might be established in every settlement that I have visited, if there was some one to go forward and attend to it regularly; and I have thought much of the plan, of having teachers, who would teach a week school, and support themselves by it, and attend a Sunday-school and Bible class on the Sabbath. In many neighbourhoods the people are anxious to obtain a competent teacher for their children, and would support such an one, but such men are not to be found. If a few young men who possess the requisite qualifications, could be found willing to engage in the business of teaching, and who were at the same time, competent to conduct a Sunday-school, I should say that money could not be expended to better advantage, than by supporting such men here. But with very little effort they might support themselves: and if there are those *who love to do good for the sake of doing it*, here is one of the most promising fields that the world affords, for a man can support himself by labouring a *sixth* part of his time, and all the rest might be employed in doing good.

Parents, generally, are anxious to have their children instructed, and the children are willing, and in many instances anxious to learn. A young man by establishing a school in one of these settlements, and connecting with

his plan of operations, a *Sabbath-school*, might accomplish more good to all human appearance, in one year, than he could by labouring ten years in older states. The population is as dense here in many of the settlements as in the older states. In this county the land is mostly taken up and settled, one family to every eighty acres of land; to these families appertain on an average, four or five children each, and it is not uncommon to find families of ten or twelve children, not one of whom is able to read, and their parents are unable to teach them. * * * *

Last Sabbath morning at W——, an incident occurred of considerable interest.

I was conversing with a number of the inhabitants who had assembled for meeting, and among other things, mentioned a Sunday-school in C——, which was gathered together by the teachers, "from the streets and lanes of the city." "Ah," said Mr. D., "that brings to my mind the way that Sunday-schools first commenced. It was the sight of some such poor children, that suggested the idea to Mr. *Raikes*. They say he was the first to establish these schools. I heard them tell of it before I left England. I have seen the old man walking about the streets of *Gloucester*, with his large white curled wig. He was a very tall, slender man, and had a very intelligent look. I lived three miles from the city until I was twenty years old, and used sometimes to go to the old cathedral, (eight hundred years old,) where he had schools. And there I saw the children; the boys in one gallery, and the girls in another; and when the meeting was out they all went to the school, but I never cared to go with them, and I never have heard any more of Sunday-schools since I left England, twenty years ago, until last summer when Mr. ——— commenced one, but it stopped in a few weeks for want of some one to govern it."

He is one of the Methodist preachers, and on my requesting him to lead in prayer, he arose and spoke with much feeling on the subject, and remarked, that though he was "raised within three miles of Sabbath-schools, he never knew any thing about them

until they out-travelled him and found him out more than four thousand miles from his native land.

In regard to *common schools*, I can mention fourteen settlements which I have visited, in each of which an enterprising young man might establish a school, and support himself by it. In some of these places they have teachers, but they are ill qualified, while in most of them they have no teachers, and are anxious to get one who is competent to the work.

—
Dec. 30, 1829.

In a neighbourhood, twelve miles from I—, many of the parents are in the habit of spending the Sabbath in playing ball with their children.

In B— they had an interesting Sunday-school of fifteen or twenty children for three years. A year ago last spring, the school commenced again, but soon died for want of attention on the part of *teachers*.

In ——— Mrs. ———, who was a teacher in their first Sunday-school in that settlement, which commenced five years ago, and continued three years, said that *sixteen* of those who attended that school, are now, in the judgment of charity, truly pious, and ten are members of the church.

This morning, after riding a mile and a half, I was overtaken by a lad ten or twelve years old, who seemed desirous to speak with me. On my stopping and bidding him good morning, he handed me twenty-five cents, to pay for the "*Youth's Friend*," a specimen of which his mother had seen at a meeting I held the evening before, and the boy had followed me more than a mile, for the sake of subscribing for it.

—
Dec. 31, 1829.

On my arrival at this place, I learned to my great surprise, that nothing will be done. Different persons have endeavoured, at different times, to continue a school, but in vain. The children were so ungovernable, and the schools so badly arranged, as to leave on the minds of the people, the impression, that Sunday-schools only

learn the children to do mischief. And it is lamentable for our cause, that generally the children are so indulged at home, that they will bear no restraint at all abroad. I never saw before, so many whole families brought up to do as they please, and suffered to contract habits of complete indolence both of body and mind: the establishment of Sunday-schools, or any other means of improvement, seems entirely out of the question.

If, however, any thing is done, they need the best qualified teachers in the land; but they have, in fact, the poorest. In about half the cases where I fail to originate a school, it is owing to their deplorable ignorance of their own language.

Persons are often recommended for the business of teaching, whom I afterwards find are either opposed or indifferent to Sunday-schools, or very weak-minded and ignorant.

In forming a school near ———, a man was named to conduct it, whom I had not seen—he was thought to be a suitable, worthy man. Next day, I called upon him, and in five minutes' conversation, he showed his total indifference to the subject of religious education. He expressed his opinion in so many words, that as a general thing, *religious instruction does no good*, and that children are as likely to turn out well, who are brought up by irreligious parents, under the influence of irreligious example, as those who have pious examples and instructions.

Similar views are very prevalent here. Many professors of religion manifest a total indifference to Sunday-schools, and even to the Sabbath itself.

• • • • Education has been greatly neglected here. Sunday-schools have been commenced and conducted in such a manner, as to produce few, if any, of the fruits of righteousness. Hence prejudices exist in the minds of many good men.

—
Dec. 1829.

This is the general complaint, "I don't know who you will get for teachers." In one neighbourhood, 15 miles south of E—, I found the peo-

ple generally in favour of Sunday-schools, and desirous to have one in their own settlement. On inquiring for a suitable person for a teacher, they all directed me to the same individual, their "schoolmaster." As I was passing towards his house, I met one of the inhabitants, and stopped to converse with him, on the subject of Sunday-schools, &c. I inquired who would be the most suitable person for a teacher? "Ah!" said he, "I don't know, for there is none of them that have any regard to the Sabbath. Most of them are profane, and but few of them can read." I then alluded to the "schoolmaster." "Yes," said he, "he is the best qualified for the business, but he is a *Deist*, and has no regard for the Sabbath, and is intemperate." I found this schoolmaster quite zealous for a Sunday-school; he had even attempted to establish one himself. But I was satisfied from his appearance, that the statement of his neighbour respecting him was true, and therefore did not establish a school, though there are fifty children in the place.

Another obstacle, especially to winter schools, is the want of a place to meet in. Unless the children can find a warm house, they will hardly be tempted to face a strong N. W. wind over two or three miles of open prairie.

The third obstacle, and that which outweighs all the rest, is the extreme ignorance of the parents, which prevents them not only from engaging in the instruction of their children, but from appreciating the instruction they receive from others. The forming of county unions, and the making schools auxiliary to the American Sunday-School Union, is out of the question.

There are what are called the ———, who are very bitter. One of their ministers refused to preach in the room where the Sunday-school was held, merely because the Sunday-school was held there. I have met several Deists who oppose Sunday-schools with great violence.

Two or three schools were formed by Mr. ———, three or four years ago,

but expired in two years, and several others in other places have died away.

At ——— settlement only two persons were at all qualified as teachers, and they attended meeting a great way off. Three miles farther, I could do nothing; the only three men qualified being preachers. Next place, same difficulty. At C——, got things nicely under way, when an elderly brother rose and said, that there was a rumour that the Presbyterians were trying to establish a national religion, their petitions to congress about the mails showed it, and now it comes out in Sunday-schools.

Professors of religion here, (by the way,) of different churches, go to market, visit, cut wood for the fire, lay plans for the week, &c., on the Sabbath as on any other day. An old clergyman told me plainly that he was opposed to Sunday-schools. In conversation with two others, one of them said, he did "not like Sabbath-schools, for where he had been, the children run over and destroyed the *water melon patches*," that it was a *money-making* business; that the society had a great heap of old books to get rid of, and wanted to give employment to individuals in getting rid of them, and at any rate, there is some yankee trick or cheat about it. He said he had rather have a day school, and that preachers generally thought as he did, and I expect they do.

January 1830.

During the last week that I remained in ——— county, I received intelligence almost every day from one place or another that I had visited. From five places I received intelligence incidentally, that they had organized schools and were going on prosperously. Two of the schools commenced with about 40 scholars each, and the number increasing. I visited Mr. S——, who mentioned the following circumstance: "About two years ago Mr. ———, (now about 30 years old) commenced learning his letters in a Sunday-school in North Carolina. Last spring he removed to ———, near the place where I then lived, and proposed to me to establish a Sunday-school. We went

forward and commenced one immediately, and in a short time had 70 scholars. The school became very profitable, and excited a deep interest on the part of all the parents and friends of the children."

This Sunday-school, which Mr. S. attended three months, afforded him all the information he possessed in relation to the subject; and yet he had concluded upon commencing one in his own neighbourhood before I visited him.

The fact interested my mind very much as an example of the mode in which Sunday-schools are spreading through our land.

While at Dr. ———, on the head of ——— Creek, he reckoned up not less than *eighteen* families within the compass of *three* miles around him, that could not read, and in the same space more than *sixty* children who are old enough to attend school, who cannot read, and hardly one of whom knows his letters.

Philadelphia, Jan. 25, 1830.

"Having been a *teacher* of a Sabbath-school for a considerable time, I am well persuaded of the benefits arising from them. I regret that I have not money to contribute to such a laudable purpose, but will cheerfully give \$25 a year in printing to advance the good work. The printing to be done as low as you can have it done.

"Yours, respectfully,"

No. — St.

DONATIONS received by the American Sunday-School Union, from January 12th to February 12th, 1830, inclusive.

I. MINISTERS MEMBERS FOR LIFE.

By the payment of thirty dollars, and upwards.

Rev. Z. S. Barstow, of Keene, N. Hampshire, contributed by an individual of his Society, per C. C. Dean,	\$30 00
Rev. Gilbert Mason, Pastor of the Baptist Ch. Petersburg, Va. by members of his Church and congregation, per Rev. J. E. Welch,	30 00
Rev. Alexander Boyd, Pastor of the Pres. Ch. Newton, Bucks Co. Pa. by ladies of his Church,	30 00

II. OTHER MEMBERS FOR LIFE.

By the Payment of thirty dollars and upwards.

Anthony Finley, Phil. per Rev. R. Baird.	\$30 00
†A. G. McIlvane, Petersburg, Va.	30 00
†John Dunn, do.	30 00
†Robert Bolling, do.	30 00
†Robert Dunn, do.	30 00
†William Crane, Richmond,	30 00
†James Gray, do.	30 00
†Gen. Wm. H. Brodnax, Goodwinsville, Va.	30 00
†Dr. Carr Bowers, Cedardale, Va.	30 00
†Dr. And. B. Woodley, Smithfield,	30 00
†Dr. Jas. B. Southall, do.	30 00
†Wm. J. Wright, Hargrove, P. O. Va. by his father Joseph Wright, do.	30 00
†Richard Carney, Portsmouth, Va.	30 00

III. ANNUAL SUBSCRIBERS.

By the payment of three dollars and upwards.

Robert Wallace, 1829, 1830,	6 00
†G. W. Hunter, Savannah, Geo.	3 00
J. R. Eckhard, Esq. 1830,	3 00
Wm. Alexander, "	3 00
Wm. Leech, Huntsville, A.	3 00
U. Kitchen, Philadelphia, 1829-30,	6 00
Geo. McLeod, do. "	6 00
John McMullin, do. 1830,	3 00
C. D. Meigs, M. D. do. "	3 00
James Peters, do. "	3 00
Thomas Snowden, do. 1829-30,	6 00
Mrs. Jos. P. Grant, do. "	6 00
H. L. Hodge, do. "	6 00
James Allen, do. 1830,	3 00
Wm. Ritchie, do. 1829,	3 00
H. Neil, M. D. do. 1829-30,	6 00

IV. MISSIONARY FUND.

Initiatory Subscriptions to constitute the following Societies Auxiliary.

Jonesborough, E. Ten. S. S.	3 00
Greenville, do. do.	3 00
†Smithsfield, Va. S. S.	3 00

Donations.

Annual Contribution of the children of Second Pres. Ch. Female school,	4 50
Philadelphia Western Monthly Concert of Prayer,	2 53
Princeton, N. J. S. S. Concert of Prayer, per Robert Dunlap,	10 37
Philadelphia S. S. Concert of Prayer, for Feb. of which \$1 00 from Female S. S. 1st Pres. Church.	7 92

V. DONATIONS TO THE GENERAL FUND.

†Mrs. Jane Dunwoodie, Liberty Co. Georgia.	6 00
--	------

†A Friend, do.	5 00	†J. S. Bullock, do.	5 00
† do. Sunbury, Geo.	2 25	†Mrs. E. Holmes, do.	5 00
A Friend to the Am. S. S. U. being one half of his Subscription of \$500, per Rev. R. Baird, General Agent,	250 00	†Mrs. M. S. Strolhart, do.	5 00
Eighth Pres. Ch. Philad. of which Rev. Wm. L. McCalla is Pastor, being the amount of their Subscriptions and Donations, per Rev. Robert Baird, General Agent,	175 00	†G. W. Anderson, do.	5 00
First Pres. Ch. N. Liberties Philad., of which Rev. James Patterson, is Pastor, on account of Subscriptions and donations, of which \$30, is from Mr. George Wilson, to constitute him a Life Member, per Rev. R. Baird, General Agent,	100 00	†Mrs. M. C. McQueen, do.	2 00
†Edward Davenport, Petersburg, Va.	10 00	†O. Congar, do.	3 00
†John Myrich, do.	10 00	†Cash, do.	1 00
†Jane Taylor, do.	10 00	† do.	1 00
†Griffin Orgain, do.	10 00	†Benjamin Stiles, do.	5 00
†H. Whitmore, do.	5 00	†Dwight Lathrop, do.	2 00
†J. S. Brander, do.	5 00	†C. W. Bockwell, do.	10 00
†Martin Eaton, do.	5 00	Second Pres. Ch. Southwark, Phila., of which Rev. Wm. Ramsay is Pastor, being part of their Donations and Subscriptions, per Rev. R. Baird, Gen. Agent.	30 00
†Hugh Nelson, do.	5 00	Mrs. Beatty, Steubenville, O. per Rev. J. H. Halsey,	3 00
†James Riddle, do.	5 00	Collection in Jefferson College Chapel, after public worship, per Rev. J. F. Halsey,	12 00
†John Walthall, do.	5 00	†Chas. P. Adriance, Richmond, Va.	10 00
†Frances Follet, do.	5 00	†H. L. Wight, do.	10 00
†Cash, do.	5 00	†Nicholas Mills, do.	10 00
†James Dwight, do.	5 00	†John McKeage, do.	10 00
†J. C. Swan, do.	5 00	†A. B. do.	10 00
†David Dunlap, do.	5 00	†James C. Crane,	10 00
†Chas. F. Osborne, do.	5 00	†H. Belden, do.	5 00
†D. U. St. John, do.	5 00	†Lewis Webb, do.	5 00
†Cash, do.	5 00	†Cash, do.	5 00
† do. do.	5 00	†Charles Holt, Jr. do.	5 00
†Jane J. Minges, do.	5 00	†Geo. Hutchinson, do.	5 00
†T. H. Boswell, do.	5 00	†Young Pankey, do.	5 00
†Chas. Loomis, do.	5 00	†Cash, do.	5 00
†L. H. Goodrich, do.	5 00	†William Roulett, do.	5 00
†Abel Head, do.	5 00	†James Caskie, do.	5 00
†Richard Gregory, do.	5 00	†H. B. Montague, do.	5 00
†Luey S. Gilliams, do.	5 00	†Jas. M. Rateliff, do.	5 00
†Jas. S. Mein, do.	5 00	†R. C. Wortham, do.	5 00
†Benj. Harrison, do.	5 00	†Madison Walthall, do.	5 00
†W. M. Atkinson, do.	5 00	†John Mosby, do.	5 00
†A. Lynch, do.	5 00	†Samuel Freeman, do.	5 00
†Jonathan Smith, do.	5 00	†James Sizer, do.	5 00
†Cinn. Noble, do.	5 00	†G. Lucke, do.	5 00
†George Robinson, do.	3 00	†Cash, do.	5 00
†J. H. Stubbs, do.	2 00	†Kendall Griffin, do.	5 00
†Wm. Moore, do.	2 00	†Cash, do.	5 00
†Samuel Stevens, do.	2 00	† do. do.	5 00
†Samuel Boyle, do.	2 00	†Jas. Drew McCaw, do.	5 00
†Thos. A. Stroud, do.	2 00	†Cash,	5 00
†Cash, do.	2 00	†James Blair, do.	5 00
†James Tyler, do.	2 00	†Michael Gretter, do.	5 00
†Cash, do.	2 00	†A. Ross, do.	5 00
†O. U. Newly, do.	2 00	†Flemming James, do.	5 00
†Wm. H. Bowers, do.	2 00	†A Friend in Smithfield, Va.	2 00
†Cash, do.	2 00	†A. G. Goodwin, Suffolk, Va.	2 00
†G. W. Coe, Savannah, Geo.	10 00	†A. Asheal, do.	2 00
†W. King, do.	10 00	†John N. Parker, do.	1 00
†J. Cumming, do.	10 00	†Wm. D. McClenney, do.	2 00
†G. B. Cumming, do.	10 00	†A. Smith, do.	1 00
		†Thos. Oliver, do.	1 00
		†C. Finney, do.	5 00
		† Per Rev. J. E. Welch.	
		† per Mr. R. Hooker.	